The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

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The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHAN SYSTEM, have their central office at No's. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

WHAT IS NEEDED.

In spite of all the so-called reform measures that have been advanced and advocated by the different societies organized for the purpose of ameliorating the condition of the laboring classes, it is plainly evident that the wealth producers of the country have no immediate prospect of relief from their almost unbearable and galling servitude to organized "capital."

One prominent feature in the conduct of socialistic societies is the manner in which, year after year, resolutions have been presented with the ostensible purpose of bettering their condition, and yet nothing of a practical nature has been accomplished. There must be a reason for this. Either they lack the necessary mental calibre to enable them to institute the right kind of measures, or else they are not united on a central, fundamental principle that would give them strength and power to put their plans into practical operation.

The time is coming when something of a practical nature will be demanded; when some plan must be instituted that will bring about an equitable distribution of the superabundance of food, clothing, and fuel already existing in the world, but which, through a woeful lack of wisdom, have failed to reach those who are sorely in need of them.

The Koreshan System of Commercial Equation will do what all other systems and "isms" have failed to do. All that is necessary is for the people to *demand* a fair trial of it, and then set to work to create a sentiment strong enough to allow the trial to be made. This will be done when the people can be made to understand that it is to their interest that such a system should be inaugurated.—*E. B.*

THE PASSOVER.

[BY CYRUS.]

The Christian Church says, "We have Jesus, who died for us, and if we believe in him we are saved." You may think that is all that is necessary, but you are all mortal and will continue to be so until you appropriate and apply the same principle that Jesus did. Christ is the life of the world; he was the resurrection and the life, but his resurrection means something more than his coming forth from the tomb of Joseph in the beginning of the Christian dispensation. It means the resurrection of humanity, the application of his life to the world, and the manifestation in man of the very life of Christ, which is the restoration of the Divine body—this mortal transformed to the immortal being. If you have a mortal, diseased body, you are dying. The mortal body is that which is derived from the fall of man, and comes from below.

We do not believe in immortality as taught by the Church. We make a radical distinction between mortality and immortality, both natural and spiritual. The Church and modern Spiritualism teach that we are immortal as to our spiritual nature. The Church has attempted to make a slight distinction by saying that while man is an immortal being, (that is, as to his soul or spirit,) his body is mortal, therefore his body is of little consequence and is to be laid aside when he leaves this world. The spirit or soul is the immortal part. Modern Spiritualism holds the same view, but the difference between it and the Christian Church in that relation is this: while man has an immortal spirit, the evil, wicked man has an immortal spirit that is going to suffer eternally, and the good man has an immortal spirit that will be happy eternally.

The distinction that we make between the mortal and the immortal is pronounced. The mortal man is mortal through and through; spirit, soul and body. The mortal man is the dying man. When his body dies, his spirit dies. This spirit, soul and body are constantly going through a process of death, until, during the ages that occur in his transmigrations, he has eliminated everything from him that can die—then he is dead. That is the end of the old man; he is absolutely dead, but the new man has come forth and is absolutely alive—he is the God-man.

We say man is mortal through and through until he has put on the only thing in the universe that is immortal; that is, God. "God only hath immortality," and if you ever reach immortality you reach God. If I ever reach immortality I reach the Almighty and sit down on the throne of the Almighty, just as it is promised. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Who believes it? Not one Christian in ten thousand.

Christians believe that man is finite, and God is infinite. That is the common belief. We believe that man is finished when he *is* finished (finite means finished), and he is unfinished so long as he is infinite (unfinished). When man is finished, that is the end of the old man and he puts on God. That is, when he is completed—perfected in the Divine nature—he is then a finished man. When man is finished he is no longer subject to any authority above him. He is only subject to the law that is in him because he is part of it, has risen above every law that is in him, and controls every law. As he has within him every law that is in the universe, he controls every law and comes into universal authority and power. This is the destiny of man, because it is his origin.

Man had his origin in Deity—he will return to Deity. He does not get there, however, without a struggle, without sacrifice, nor without a mediator. One mediator does not answer the purpose. A mediator does for one dispensation and that only. Moses answered for the deliverance of the Jews from their Egyptian bondage; he led them through the wilderness, to the land of promise—a type of the new body which is to come in the resurrection at the end of the Christian dispensation.

Jesus delivered the Church (that part of it that believed in him) from spiritual death, but he did not go down, in his day, so deep in man as sin went. Sin destroyed the spirit, soul and body. The restoration of man is not complete until the body is redeemed. Christ in the beginning of the Christian dispensation redeemed only the spirit of man, and that spirit had to pass through death again in order to be resurrected with the living body which comes at the end of the Christian dispensation. The children of the kingdom shall be cast into outer darkness, where there is weeping, and wailing and gnashing of teeth. These were the spiritual children that Christ gathered into himself from the Jewish dispensation and which went out—when his body was dissolved—on the various lines of the Holy Spirit as it operated, so that the Church received the very substance of the Divine body which had been perfected in Jesus Christ. That is, not merely the spirit, but the body also had come to its birth in Jesus, and the Holy Spirit must so act upon and regenerate man's life, that the very life that was in Jesus shall be in every man at the end of the Christian dispensation. This means sacrifice; sacrifice of self.

The greatest obstacle to-day in the way of man's reaching immortality is the ego—the I. It is a common saying among men that "I can reach pure doctrine and become illumined just as well as you can," independent of every one else. There are certain laws operative in the processes of development involving one principal factor, that is, that man cannot be saved until the ego is destroyed—that part of man derived from Satan.

God prepared the children of Israel by subjugation. He subjugated them to make them subservient to the Divine law, and to do away with the false idea that they were greater than others. That very subservience prepared them for the reception of the Divine principle, and prepared them to be led by one man. The further subjugation of the Jewish people in their Babylonish captivity, the removal of their kings, the loss of their power, making them subservient to another nation, fitted a certain class of the Jewish people for the reception of the Messiah, and when he came they acknowledged their Deliverer, the Christ.

There never has been, never will be a time in the progression of the ages when there will not be a necessity for the recognition of a central (focal) point. There must come in this, as in every age, one person that will represent the truth as no other person can represent it, and infold the life as no other can infold it, for the purpose of baptizing the world with the fire of purification.

Some of you profess to believe the Bible and its teachings, while others have become skeptical with regard to it. The Bible teaches some things very plainly when you understand them. After Jesus came it was easy enough to see the prophecies that pointed to him. Before He came people did not understand that he was to come, and would be born in a manger in Bethlehem of Judea, and yet the prophet declared it. After He came those who believed said, "That is a perfect fulfilment of the prophecies." There are other prophecies in the Bible beside those pointing to Jesus. They are more clearly defined than those pointing to Him because they belong more specifically to the natural man, and to the culmination of all things. They point directly not only to the quality, but to the time—to this very time.

(CONTINUED.)

SHALL EVICTION PREVAIL IN AMERICA?

The *Tribune*, (Winfield, Kan.,) says: "To-day the sheriff sold, under the hammer, nine tracts of land, aggregating 1,771 acres, for the sum of $500. 'We are a happy, prosperous people,' says Harrison. Mr. Sheriff, please sell another batch of Cowley county at 33 cents per acre, says the court. This shows the necessity of an amendment to our mortgage laws. Under this sale, land has been taken without compensation, and leaves the former owners still in debt thousands of dollars. No compensation, no redemption, but all gone into the greedy maw of the mortgagee."—*The Toiler.*

The report of the recent census shows that there are in this country 8,562,865 mortgages, *death-grips*, that men have upon the throats of their brethren. One in seven of our population is thus handicapped in the race for the means of sustaining his physical existence, and the number is rapidly increasing, and, while present conditions last, must continue to increase. In estimating the number of voters in the country every fifth person of the entire population is set down as a voter. If every seventh person is a bond slave of usurers, we need not go far to find the cause of the moral, social, political and religious degeneracy and corruption of the present.

Americans have a holy horror of the barbarity of English landlords in evicting Irish tenants, and justly too; but when we see with what perfect complaisance they look upon the usurer's eviction of American farmers from the homes their hard toil has made, we are compelled to put their sympathy for suffering Irishmen along side of the great missionary zeal of the churches that overlooks millions of perishing heathen at home, while it pours out abundant sympathy in the shape of millions of hard coin, the only god they really worship, to rescue the perishing heathen in Africa and China.

The papers tell us that whole counties in some of our western states are falling into the hands of the mortgage companies, and their former free and independent owners are being turned into tramps and beggars, dependent upon the bounty of others for the means of earning a living, if not for that living itself, and an unenterprising, because having no motive for enterprise, class of peasant farmers are coming to take their places.

We inveigh against the injustice and oppression of British land laws in Ireland, whereas those laws, unjust though they unquestionably are, afford greater protection to Irish tenants than English laws afford to similar tenants in England, Scotland, or Wales, and far greater protection than American law affords to American, native born citizens, in any state in the union.

The reason for this is the comparative newness of everything here, and the further fact that until a very recent period the sparceness of our population, and the cheapness of land, owing to the vast area that was still obtainable from the State at a nominal price, rendered such oppression impossible.

The prodigality of the people's representatives in squandering on corporations, and foreign and home syndicates and individual speculators and land grabbers, the public lands that belonged to the people; and their utter wickedness and corruption in contracting the volume of the people's money and increasing their taxes, under the fraudulent pretense of giving them protection, have reversed all former conditions that were favorable to the poor, especially to poor farmers, and made it possible for the great injustice of our laws to reveal itself.

Add to this the extortion and oppression of a vast number of private usurers and speculators, and seven or eight thousand banks, public and private, which at one time extend their loans of other people's money and their own credit, and so, by making money plenty, get as many as they can in debt and then when the time of payment comes, by strengthening their reserves and knocking of discounts, as bankers phrase it, thus making money scarce, render it impossible for people to pay their debts, and so by foreclosing their mortgages legally seize the property of their poor victims at a nominal price, and then render them forever paupers, incapable of owning property, by getting judgment against them for the balance of their iniquitous claims.

If anybody seeks to modify these unjust conditions and protect the citizen against the rapacity of these legal robbers, a hireling press raise a howl of oppression to capital and injury to vested rights, and say you are driving money out of the country. A thousand times better drive it out than through its means destroy the independent yeomanry of a country, and turn its staunch and loyal, and intelligent supporters into an ignorant and spiritless mob of discontented and disinherited, and hence doubtfully loyal, if not actively criminal, citizens.

When the citizen, through his country's fault, is beggared, he, from a means of strength, becomes an element of weakness. Moral distinctions with him fade out, and he naturally enough, unless he has reached a moral plane higher than that of most men, concludes that if robbery is all right for his oppressors, it must be right for him.

We have, in this descent to evil, reached the point where men, finding it impossible to stem the tide and make an honest living, especially if they, by any means, have incurred the disgrace of former imprisonment, voluntarily give over the struggle and commit a crime to get the privilege of earning, within prison walls, the living denied to honest industry on the outside.

No half-way measures of redress can remedy such an evil case. Nothing will undo the wrong done but for the state or some other power, to restore these stolen lands to their rightful owners, or at least the untaxed use of them.

Eviction of free Americans can certainly be no better than eviction of Irishmen, but has an element of oppression and bitterness even beyond that, being preceded by robbery of the fee simple of the lands thus vacated.—*O. F. L.*

DUTIES OF CITIZENS AS INCUMBENT AS RIGHTS.

We hear people clamoring a good deal about their rights, but we do not hear them clamor very much about their duties.

Yet the exercise of rights and the performance of duties are inseparable functions of good citizenship; and one who is striving after his full rights should be equally eager to render his full duty.

In a government "by the people" it is every citizen's *right* to help make the laws and establish and maintain the government through which they are executed.

It is every citizen's *duty* to make *good* laws and a *good* government; and to obey those laws and to sustain that government.

The citizen who makes a bad law or allows it to be made, or who supports a bad government, is as remiss in his duty as though he had disobeyed a good law, and in the end he will pay the penalty. For if he (and others) made and enforced all necessary good laws, no opportunity would be furnished rogues to make bad laws.

Two potent factors are ever at work to undermine any republican government. One is the natural, selfish, short-sighted indolence and indifference of a large share of quasi-good humanity to public affairs which do not intimately and instantly affect their comfort and happiness.

The other is the swarm of scheming and unprincipled vampires, who ever stand ready to take advantage of the negligent and unwary and draw from them their substance and their rights.

We suspect that the beginning of bad government in this country came from the indifference and carelessness of those who let the primaries fall into the hands of demagogues and schemers.

The evil-minded citizens have the same civil right to meet and try to elect their candidate, as the better class of citizens have to plan for their candidate; but the citizens who take no interest in the primaries and allow unprincipled, saloon-elements to carry the elections are as responsible for bad laws and unjust government as though they had made them. And if bad laws deprive them of some of their rights, they have neglect of duty to blame for it.

The people in favor of good laws are in the majority, and only good laws could be passed if *all* could be aroused to do their duty.

Strong as the saloon-element is in Chicago, when the necessity of having a good mayor to prepare the city properly for the world's Fair aroused the sense of pride and duty in the best element, they elected their candidate, notwithstanding the opposition of four other parties.

Why could not this element, if it tried, carry every good measure?

Why should not the better element rule in our Congress instead of the saloon-element? and make our laws, instead of leaving them to the wisdom of the tobacco and whiskey be-fuddled brains of our representative (?) congressmen, who are in fit condition to be easily manipulated by the thievish cunning of our capitalists, *our royal plutocracy.*

IF WE HAVE UNJUST LAWS AND A CORRUPT GOVERNMENT, WHOSE FAULT IS IT?

The fault of those who neglect to exercise their RIGHTS, *when they possess them.*

The fault of those who neglect to perform their DUTY *when they know what it is.*

The result is that they lose their rights. It is the operation of the old law, that a function not used becomes obsolete. They and their children after them (who are in fact themselves re-embodied) are reaping now the fruits of their neglect and disobedience; for the perpetuation of rights is not possible except through performance of duty. The sins of *omission* are just as potent to bring retributive punishment as the sins of *commission.*

Many of the rights of the citizens have been so long usurped and perverted, so long obsolete through the ignorance of the people, that they do not understand what their rights are.

Considerable education will be necessary to thoroughly enlighten them on this subject, to the end that they may be reinstated in their just prerogatives of citizenship; but in order that they may be able to continue in their rights, it will be essential to give them still more instruction and drill as to their DUTIES and the imperative necessity of sacredly fulfilling them to maintain those rights when they have recovered them.

When people come to know what constitutes good citizenship they will see that they have been as guilty in shirking their duties, as others have been in defrauding them of their rights.

In the present state that the people have degenerated to, we will grant that their ignorance (fostered by the usurping power) to a large extent causes their non-performance of duty; but when this ignorance is removed, through the educational efforts of Koreshanity, the people must throw off this hitherto indifference and must arise and shoulder the burden of duty and responsibility inseparable from their newly-recovered, civil rights.

In taking up this burden they will find that many other burdens, which have become "too grievous to be borne" will fall from them.—*A. M. M.*

"Everything we see in nature is manifested truth; only we are not able to recognize it as such unless the truth is manifest within ourselves."—*Jacob Boehme.*

SCIENCE THE FOUNDATION OF RELIGION.

There is a great conflict of opinion between science, with its manifold discoveries and theories, and the different systems of religious faiths that control the mind of Christendom at the present time. It is a theme which greatly interests the world, whether in religion or secular life, and the attack or defense shows little relenting on either side. In all ages science has been looked upon by the church as an aggressor, whose intrusion polluted the atmosphere of the temples made holy by the hypocrisy that has woven for its supporters a cloak from the tinsel threads of ignorance.

The great problem of the thinking world now seems to be how to reconcile science with religion and faith with knowledge, and the world is called upon by hungry souls for a solution of this problem that they may see upon what kind of a foundation they can build their superstructure. It certainly cannot be that science or knowledge is the enemy of religion for if so, religion would mean ignorance.

Once the weapons were all in the hands of cynics and skeptics, and gibes and contemptuous words were the most powerful arguments they could bring; but they only proved how weak were their own minds when they could find no stronger weapons, for these proved feeble and futile as battle axes as they neared the Holy of Holies. Believers had only to stand firm with the mantle of courage wrapped closely around them, while their shield of faith turned aside many a poisoned arrow that was aimed with a double purpose by the subtle foe.

To-day the arguments are presented in different ways and arranged in different garbs. There is little of the frivolous spirit or love of sophistical reasoning perceptible, but a spirit of earnest inquiry animates all hearts; a desire to find out the reality of things at all hazards by searching into the works of nature, that they may become acquainted with its great Author. Science brings forth all her powers and scans every law that governs the universe, searching for a possible recognition of a tie that can connect it with the great Unknown. Every soul in which there is a spark of the Divine life believes that God is in all his created works, and that they are the outmost expression of his thought; therefore must be convinced that God is as much the author of faith as of the visible, physical structure.

Many infer that it is impossible for religion and science to have any connection whatever. If this were our belief we could the more readily acquiesce to the demands of each, and agree not to infringe upon the other's right or territory, but with advanced minds this seems impossible. A mere subterfuge can never satisfy a thoroughly candid searcher after truth, for the footprints of the Creator are too visible and speak too emphatically in their ears; their souls must bow in reverence as they, with full hearts, exclaim, "Great and marvelous are Thy works, O Lord!" In this simple, inner recognition they are brought very close to the great Father of all, and if they at first fail to discover a perfect relation between their religion and their knowledge they have a faith remaining that compels them to believe that it will yet be discovered.

When every student discovers for himself that each step in the march of progress discloses new relations between the different branches of science, which at one time were so unconnected, he will at once be led to question the reason why religion should be an exception, and will also discover that however great the transformation of scientific ideas they indirectly but unmistakably give a color to religion.

The great law of analogy can alone open the door of the mind and give it full scope whereby it will be able to reach the goal of all true scientists.

When I say science I mean all sciences; physical, mental, moral, political and historical—a complete knowledge of facts and principles, causes and effects and their relation to the world of phenomena—in fact, every thing that teaches us of the great Universal of which we are but a part, a little embryo in which life is barely visible, yet with which we are connected by the ever mysterious tie. Such science must form the basis of religion; "the lowest always forming the basis of the highest, as matter forms the basis of life, and life of mind; so the natural must form the basis of the supernatural." It does not follow that the germ of religion is buried in science, this can only be discovered by revelation. The similarity between religious and scientific spirits is great, both being actuated by the love of truth which is something more than veracity. It is the earnest soul-felt desire to conform unsettled opinions to real substantial discoveries, a desire that actuates the mind of every true votary of either science or religion.

The purpose of religion is not simply a knowledge of truth, but that through the application of the actual principles and laws of truth we may gain Life. To know what God has to teach is the way of Life. To know God as he manifests himself in tangible form *is* Life.

Although science has ever stood in such an attitude of hostility toward religion, this very spirit of antagonism weakens its power and circumscribes its sphere of usefulness. If it could once find its inspiration in true religious conviction, such as animated the heart of Kepler when he affirmed "that in tracing out the laws of nature he was only thinking God's thoughts after him," they would do a better work, for if the aspiration of the soul for Divine knowledge and the perceptive faculties were conjoined they could better demonstrate the laws that govern the universe, reaching from the atom up till it becomes a part in the formation of the finite God.

What is Science? What is religion? If science is all systematized and trustworthy knowledge and in that knowledge is all power, it takes in all there is of God and his works. It cannot be narrowed down to certain knowledges or a partial view of a few that are selected by weak minds, but must extend to the limit—even to God himself; we must know what God is like.

Religion is a retying or rebinding to God, "a living for God, with God, and in God." The spiritual nature of man is manifested through the various channels of the human organism taking on varied forms. In the intellectual degree we have knowledge and wisdom; through the will we have religion, sentiment, attraction, reverence and love; but through all an activity impelling us to progress, a desire to search with ever-increasing zeal. This may be pure, lofty and intense and ultimately we gain a knowledge of man in his elevated nature, recognizing that he is a moral and spiritual being capable of reaching an eternal existence, attaining even to an equality with Deity.

If we view science and religion from the point where we have given our definition, we see that it is in the province of science to systematize that upon which religion builds her structure, and that it should be a safeguard. When there is a willingness on the part of intellectual people to admit an error in judgment there will be found a stepping-stone to higher intelligence. We need that independence of mind that will think, act and speak against the tide of the antagonistic majority. This will open new channels in the mind, and science will then make rapid strides in the great realm of true usefulness.

Years ago Copernicus and Galileo dared assert new ideas in science, though one was weak enough in after years to adjure by oath on his knees, the sublime truths of his scientific creed. Yet the previous assertion lived and has descended on the stream of time till it has become a mighty power. While it may have been sorely mixed with fallacy, it has done its work and was an instrument in God's hand to revolutionize the world, for it helped to broaden men's minds and lead them into new channels of research.

The religious reformers, too, dared assert their advanced beliefs, and in consequence disobeyed the mandate of those whose ignorance enslaved humanity, chaining their minds to the lowest concept of Divine relations. It was the segregation of the old Church with its forms; a struggle for liberty. Though it did not result in what was hoped for the Church, it paved the way for better things inasmuch as the forged chains of Papacy were broken and man could think and speak untrammeled by the creed of man. The combined efforts in the search for truth in a great measure united the leading spirits of the age with one accord.

Science was formally actuated by a love of knowledge without the application. The first discovery that in the least degree tended to substitute a reign of natural law for a "caprice in nature" was supposed to be a discovery that the eclipses came in regular course and could be predicted, but it was ages before men learned that the phenomena of nature were the result of forces acting by law. The truth that in nature there was perfect order governed by law finally dawned upon them, and in this knowledge it was decided that more was attainable.

The astronomer brought out his powerful telescope to scan the vaulted heavens and read there mysteries that his mind could not comprehend or explain except that *things were not as they seemed to be*; that the earth's relation to the heavens was a flat contradiction to blind theories. In vain has he availed himself of thousands of years of study and astonishing instrumental power, for he can never tell the number of the stars any more than he can count the grains of sand upon the sea-shore, but "he must acknowledge that One ever preserves the order, harmony and beauty of the infinite host."

The most learned and accurate observer is overwhelmed at the magnitude of God's works, but the familiar study of these heavenly bodies has not rent the mystery which inspired the devotion of the sages of Chaldea. Though astronomers reject the superstition of the early ages, the starry host maintains the same relative position which it held when the sweet singer of Israel gazed upon it from the mountain of his inspiration. Astronomers have studied but in vain, for their theories have led them into darkness and God is pushed back into the great unknown and unknowable. The ancients believed that the earth was a flat surface, but with fast advancing strides science discovers that it is a fixed ball with its revolving planets, then advances the idea that it is one of the many planets revolving around the sun and that it is but one of an infinite number of worlds with which the depths of space are strewn, every one with its attendant planets.

The scientist sees precisely the same law of force working in one planet as in every one of "yonder million spheres." This conception has taken such a strong hold of man's imagination that *now* in this age of advanced thought when the greatest astronomer of the world brings forth his discovery that this world is a hollow sphere with the sun in the center, 4,000 miles from the circumference, which is the earth, and that between the earth and the sun are three atmospheres and that in these atmospheres are the stars, planets and moon, it seems to the prejudiced world but an hallucination of a mind unbalanced; but science has the opportunity now as ever and progress is written on every page of time.

Koreshans are *far* in advance of the Hindu philosophers who represent the world as a "flat, triangular surface composed of several stories, the whole mass supported upon the heads of elephants who in turn are supported by a huge tortoise," or the more advanced Greek who considered the heavens a solid vault studded with burnished gems. "They accounted for the motion of the planets by fancying that there was somewhere hidden in the mystic blue a strange magic machinery of cycles and epicyles." How much deeper in error were these than the so-called scientists of modern times who teach that we are on the outside of a revolving ball, with our heads hanging in the vapory realm of *nowhere*, while the sun is 95,000,000 miles away?

Religion has ever walked apace with science and its wise fathers taught doctrines as absurd through all ages, and even condemned to death one who boldly advanced the idea of the earth's motion.

Geology brings in her devotees and they have found the impress of the creative fingers left upon the rocks of the pre-Adamic earth, and the leaves of the great book of nature are full of records of various changes. We hear of strange forms entombed in the rocky strata, fossils of unheard of plants and animals "the nature of which is little understood." Some hold the idea that they are but a result of fermentation of fatty matter or terrestrial exhalations, or that they are mere earthy concretions, sports of nature, while only a few maintained that they are the remains of animals. Strange, mysterious, hieroglyphic record of their birth and death, but their life is as a dream! Half educated infidels glory in this contribution to their cause but the masters of science and the humble Christian reads in this testimony of the rocks the written word of Jehovah which shall endure forever.

The history of each period is indelibly printed upon the strata of that period and now are found fossils, which, if not identical with recent species nearly approach them, and the buried works of art are also a record of the ancient people of those periods.

We read in history that "during the French campaign in Egypt the troops stationed at Rosetta dug up a mutilated tablet of black basalt of a triangular character, covered with hieroglyphics, cursive Egyptian and Greek, the latter being a degree of Ptolemy Epiphanes which concluded with these words: This decree shall be engraved on hard stone in sacred, common and Greek characters."

The fortunes of war carried this stone to George III. of England, who placed it in the British museum where it attracted the attention of learned scientists and from it, after much research and labor, the celebrated Champollion obtained the key to the hieroglyphics of Egypt by which the history of that country has been unlocked. There is one who suggests "that the Rosetta stone may be a fair symbol of the account of creation which is sealed up in the rocky strata, and in future some Champollion may find the mystic key that will unlock the great book of nature and it can be read by the whole world."

There may be then such a revelation of the great unknown as shall open the ears of the multitude to hear the voice that spake to Job out of the whirlwind, "where wast thou when I laid the foundation of the earth? declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" We see before us a succession of worlds which have no beginning and will have no end, but onward and onward through the great cycles of time it repeats itself.

If the Bible account of the creation has been the stumbling-block of most scientists they can avoid it if they can once realize that it was not alone a mere historical account of the formation of the physical universe but a symbol of man's redemption.

All proofs of knowledge are said to rest upon faith. Science and faith are equal proofs of unseen things. This rock upon which so many scientific explorers have been wrecked affords a vast field for scientific inquiries, however varied their nature or long their duration. The alchemist toils with his crucible and alembic, calcining, subliming and distilling, not alone with a view to discover the chemical properties of a substance but with the view to discover the great secret of transmutation, also if possible the elixir which will prolong life; amid all, he finds the subtle essence of a force that reveals much, for he finds he is not only able to convert base metal to gold but discovers a law reaching still higher, finding that all matter may be converted to spirit, proving that even this corrupt body of ours, which one of our metaphysical teachers most poetically describes as "the coarser fabric of the soul," may be transformed and become a glorified spirit.

We see that science is full of notions concerning force and causation in every line, but investigation cannot proceed without it. Attraction and cohesion, what are these to the mind but force? They pervade all space and all matter. There are various kinds of this force; crystaline, electric, chemical, caloric and last but not less potent, mind force. If science believes that the smallest quantity of matter is indestructible, so the smallest quantity of force is equally indestructible. There can be no effect without a cause, and effect must always be equal to the cause. There can be nothing put forth that does not inhere in the cause. Men of the deepest scientific research, the great, grand minds of the world unite in their testimony of a belief in a great First Cause of all these wonderful developments which they have found from their own experimental efforts, yet it is made a serious problem by mental philosophers, also theologians, to determine why, with this irresistible belief that all possess, they never can arrive at any harmonious conclusion respecting God. The folds of mystery draw closer and closer.

Sir Isaac Newton concluded his immortal "Principia" by declaring that "this most beautiful system of the sun, planets and stars could only proceed from the counsel and dominion of an intelligent and powerful Being." "This Being," he says, "governs all things, not as sons of the world but as Lord over all." The admission of this great mind has weighed heavily against the arguments of the infidel.

Chemists, geologists, physicists and the host of scientific minds in every line have revealed much regarding the world and are constantly talking of the laws of gravitation, combustion, and development; many apparently forgetting that laws never make themselves. To realize that this great Framer and Controller of all things is not a cold, abstract principle but the power of a living, personal God is the most reasonable conclusion.

The creative power must co-exist with his universe, so he must be a personality. Creating man in his own likeness, he put forth his own image, therefore God must be man; not man as we see him to-day but the perfected God-man, male and female in one form.

From the study of the great universe involving all, from the vaulted glowing mass of gems above our heads down to the tiny seed as it puts forth its little germ whose young life is nourished by the cotyledon which has so long held it a captive in its bosom, we may trace the finger of Him whose omnipotence is felt as a mighty force that overreaches all others. The searcher for truth instinctively turns and looks within, awaking suddenly to a knowledge that while he has sought so assiduously to penetrate the mysteries of nature the best expression of all created works (man) has been left almost unnoticed and he is led to inquire "What is man?"

The door of consciousness is furtively opened and he exclaims, "At least, he is fearfully and wonderfully made!" This temple of the mind, whose power can penetrate the mystic realm and which has a complete, phenomenal existence with capacity for growth and increasing power, is but an embryo universe. Science has, in a measure, traced the law of development. The animated germ, the product of previous existing organism, is built up of organic and inorganic elements with physical force till it becomes a fully developed, well organized body, composed of atoms infinitesimal and by some mysterious means endowed with life. What is life? A celebrated Greek philosopher defines life as a "result of a general harmony or consent of action between different organs of the body." One of the latest definitions is this: "Life is a series of definite and successive changes both of structure and composition which take place in an individual without destroying his identity."

The devout soul accepts all this from one standpoint, but a higher, holier thought thrills him as he replies, "It is the breath of God."

The faith of Koreshanity asserts that in their most essential nature God and man are one. We see in science the true foundation of religion. It scans the works of God and brings out the occult forces, unwinding the web that time has woven across the door of the ruined temples of nature; penetrates the secret nooks and cloisters, bringing out long buried treasures and by knowledge gained by rich experience reads the mysterious hieroglyphics traced upon the rocks that have been imbedded for ages in the ruined cities of the Ancients, for it was left till cycles of time should roll over, and when the endless chain has made one grand round on the great wheel, God will translate by the mouth of his Anointed to whom he has delivered the keys of all knowledge. He will turn the wise men backward and make their wisdom foolishness.

The treasures of darkness and hidden riches of secret places are now laid before us, for a greater than Champollion is here to unlock the treasure-house where, through countless ages, the Divine knowledge has been sealed up; and the symbolic language of the Bible is now read and translated so plainly that none can fail to comprehend its full meaning. It is found that the Bible is the greatest scientific book the world has ever opened, and that it gives not only a description of the natural world but of the spiritual also, which brings man into perfect relation with his maker.

It is written "God made man in in his own image." In the study of the microcosm with its infinite complication of mental and physical forces, by the law of analogy we can read the mysterious characters which reveal the whole history of the macrocosm. The astronomer may now lay aside his telescope, the geologist his pick and shovel, the alchemist may hide his crucible and alembic, for the Philosopher's Stone has been discovered and their search will be in vain. The great problem of life has been solved. The greatest of all scientists, who involves all the science and knowledge of the universe has come to us as a thief in the night and has pillaged the ancient temple of Fame, gathering to himself the lore of the ages, and through their inversion has evolved the greatest knowledge of all—the "Science of Immortal Life." We need no Champollion to read the hieroglyphics on the rocks of earth for the Champion Lion of the world is here to smite the rocks of ignorance and level them in the dust, and in their place shall spring up a fountain for the cleansing of the nations; and the Lion of the tribe of Judah shall totally destroy the lion of the bottomless pit and his perverted wisdom and fallacious knowledge shall be as chaff before the whirlwind.

Thus saith the Lord God Almighty by the mouth of "Cyrus, His Anointed," "I am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." Over the fund of knowledge, garnered by those who have hitherto called themselves the scientists of the world, Koresh has drawn his hand, thereby inverting the erroneous teachings of science, transforming fallacy to truth and bringing out to the light the treasures of darkness and the hidden riches of secret places.

Koreshans will now under the leadership of the great champion of Truth, the Messiah of the new age, build the sure foundation of their scientific religion and will erect their temple wherein they can worship Jehovah, the maker of heaven and earth, whose visible tangible humanity is His crowning glory.—*Mizpah.*

HALF THE BATTLE.

It is half the battle to have implicit faith in the undertaking. People who go at a thing half hearted are pretty nearly worsted in whatever conflict may come before they reach it. One reason why reforms do not make more rapid progress than they do is because the world at large honestly thinks that they cannot be made successful and consequently will either prevent their inauguration or hamper them at every step after they are inauguated.

* * *

People have failed in everything. People have failed in living and yet life can be made a success. It is the croaker who does an incalculable amount of damage in this world. He croaks because he does not stop to think. He is too lazy or too stupid to think and so he croaks which is always easy to do. He tells us the country will be ruined if we have free coinage of silver. How does he know? He knows nothing at all about it. He is croaking. He tells us it is stupid to suppose that the government can issue money direct. What does he know about it? The government can do it if it wishes to and as to the result the croaker knows no more than any other man. * * *

While we who are engaged in public reforms may expect to find croakers outside the ranks of those who have felt keenly the need of reforms, we ought not to have croakers within our ranks. But we have a good many. They are always looking upon the dark side of things. They are constantly saying that we cannot regulate the railroad, do away with the national banks, change the financial policy of the government, or do many other needed things, because there is too much money against us. Do not let us be croakers. Free Americans can do anything that should be done. They have always proved themselves equal to any emergency and always will.—*Editorial in Western Rural.*

WOMAN'S * DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

GOD'S APPOINTED BLADE.

DEAR SWORD:—I have constantly and solicitously observed your career since your first appearance in the arena of journalistic combat. At first your title alarmed me, as I thought it signified a purpose to incite violent opposition to political and social institutions. The combination of sword and fire embraced in the title contained so much of the suggestion of destructive energy that I trembled at your temerity.

You have dissipated my fear, and I handle you now without hesitation. You are a marvelous instrument of blade and fire, and, as suggested in your motto, you will indeed perpetuate the Tree of Life through the conservation of the hidden energy of human existence. You have taught the mystery of immortality, or rather I might say, you have revealed its science; reducing it to the possibility of application.

You have encouraged woman to openly declare her right to maintain inviolate the law of procreation, giving to her, in the positiveness of your support, the hundred fold assurance that as she more and more awakes to a knowledge of the sin of yielding herself to the prostitution of the marital bond, she shall be sustained in her new determination—her protest.

Woman embodies in her constitution so much religious zeal that when once assured that the prostitution of her sexual energies is a criminal offence against God and a violation of the Divine injunction, "thou shalt not kill," she will revoke her concession to the ceremony called marriage, through which she gives away her right to her integrity. Her task would be an easy one had not the custom of sexual debauchery, imposed through human declension, come to be habitual in man, and stunted masculine perception and spiritual power.

I have learned from your instructions that it must finally devolve upon woman to reduce the propagative law in the human race to its normal status. We understand from you that the masculine sphere is the holy place of the tabernacle; that the cleansing of the sanctuary is the purification of the masculine desire; that the most holy place belongs to woman's province and sphere, and that in the fulness of her power the most holy place of the sanctuary is cleansed.

HOW SHALL WOMAN RISE INTO THE POTENCE OF HER OBLIGATION AND HER RIGHT?

It seems as if the rational power of man ought to enable him to discover that the waste of his sexual energies, through sex indulgence for mere pleasure, is a prostitution of that which should constitute his best energies to be held in reserve for emergencies, for greater mental and physical powers, for the consummation of magnificent projects, and for the resistance of the causes of disease.

We learn through the Koreshan system of philosophy and science, of the great criminality of sexual waste, but though fully endorsing all that the *Sword* teaches upon the subject, find ourselves, so far, almost helpless against the determination of man to insist upon his right to prostitution, which he declares belongs to him by virtue of the marital license and our concession to the compact.

Our hope resides in our belief that the coming baptism to be vouchsafed to us through theocrasis, will give us moral courage and power commensurate to the obligation imposed by the communicated truth.

Every woman in the land ought to read the *Flaming Sword*. It is the most progressed, the most pronounced, the clearest upon the subjects of which it treats, of any publication extant, and its radical and fearless exposition of the laws of life must win for it the approval of all who would obey the law of God and who desire the kingdom of righteousness. —*Francesca.*

THE WORLD MOVES.

Monopolies in the Shape of Corporations Must Step Down and Out.

So says Judge Hubbard, the ablest corporation attorney in the West, in a speech at a banquet at Council Bluffs, Iowa, as reported in the Cedar Rapids *Evening Gazette*.

The subject given was "Corporations," and the first affirmation of the speaker was:

"ALL PRIVATE CORPORATIONS FOR PECUNIARY PROFIT SHOULD BE ABOLISHED."

A partial exception is made in favor of *quasi* public corporations which should be controlled by public law; and where this is impossible, as it clearly is, everywhere to-day, these should be owned and run by the commonwealth.

The invention of railroads, by making the pooling of the resources of many apparently necessary to effect a result for the common good, was the entering wedge that opened the door for the admission of the whole foul brood of legal fictions which are nothing, if not monstrous, organized appetites, seeking to swallow everything in the shape of wealth and the earnings of labor. Only within the last forty years have the states begun to pass general laws incorporating all forms of private enterprise. New York has 100,000 such corporations and each year adds 10,000 to the number.

The whole country contains not less than half a million such conscienceless cormorants, exclusive of railroad, telegraph, telephone, insurance and banking corporations. The total number of railroad corporations in the country is 1,778, of which less than a thousand are actually engaged in railroad operations. These wholly private corporations

"HAVE INVADED EVERY KIND OF BUSINESS"

from toothpicks to coffins, and from selling peanuts to building railroads. Henceforth our aspiring young men have little prospect of a chance to rise in the world, except the very few, that from some abnormal development of hoggishness, or some advantage of family relationship, or some private advantage, can command the higher positions beyond the ordinary corporate clerkships.

The accumulation of wealth for the last half century has been so rapid that but little attention has been given to the just and equal distribution of the same. The underground rumblings of discontent, with the injustice everywhere manifest as the result, are beginning to shake the hitherto apparently solid foundations. Farmers are beginning to take in the situation and are seeking to checkmate the manufacturers' and bankers' trusts by a farmers' trust. More than nine-tenths of the people, including farmers and laborers, are practically excluded from the benefits of existing trusts.

"OBJECTIONS TO PRIVATE CORPORATIONS FOR PECUNIARY PROFIT."

First. They are monopolies owned by less than one-twentieth of the people.

Second. The property of private corporations changes hands with every generation at least, while a corporation, being entitled by law to perpetual succession, is immortal.

Third. Each individual must exercise his own defective judgment subject to his own conscience, while a corporation employs, in the management of its affairs, at any cost, the best talent, with the item of conscience entirely left out.

Fourth. A large aggregation of persons and capital has an undue advantage over a single individual, as in the case of the Standard Oil Company, against which no single individual could hope to have any show of success.

Fifth. Private corporations abolish individual responsibility by substituting for it an irresponsible corporation responsibility of which the public has no means of judging. A few rich men take a small amount of stock in a private corporation, which establishes its credit; the stock is then transferred without the knowledge of the public; if the enterprise is an improvident one, which is a common occurrence, the corporation becomes an instrument of fraud by which the stock is unloaded upon innocent people, and the rich promoters escape individual liability.

Sixth. Private corporations are the mothers of trusts. Too many corporations are formed to engage profitably in the same business, and the corporations then form trusts to limit production and raise prices so that they can make as much money as they desire. Too many railroads were built and the "pool" followed; too many sugar refineries, distilleries, cracker factories, oatmeal mills, and corporations of all kinds were established, and the trusts followed that all might live and grow fat at the expense of honest industry.

Seventh., A private corporation is an organized appetite for money only, and has nothing human about it. It never feels an emotion of pity; never gives anything to the poor; pays no pew rent; sends no children to the public schools; does not attend funerals or weddings; cannot weep; cannot even laugh; what use have we for such animals?

Some economic philosophers claim that private corporations and even trusts are indispensable to carry on successfully the vast producing business of the country.

"I DO NOT BELIEVE THIS."

The vast accumulations of the present insure abundant means to successfully carry on every needed enterprise, and if this should fail the boundless resources of the state are available to supply any possible lack.

But if the shock of change now should disturb business interests, it had better come now than too late, when it will destroy the very foundations, sweeping away the whole fabric of government itself. Private corporations represent the syndicated wealth of the country combined by the few against the individual labor of the great mass of the people. They are too strong for the law and must be destroyed, possibly excepting railroads and others of a *quasi* public character which must be controlled until the people see fit to destroy them.

No more vast private fortunes must be amassed by public or private corporations or trusts. All devices for forming combinations to raise or depress the price of commodities must be utterly and forever swept away.

No trusts were formed until the period of private corporations and

"THEY WILL NEVER BE DESTROYED SO LONG AS PRIVATE CORPORATIONS ARE PERMITTED TO EXIST."

The Farmers' Alliance will compass the end they have in view only when they destroy private corporations. I believe the only remedy for existing evils is to restore individual judgment, individual responsibility and individual competition in all things. The states have reserved the right to abrogate and abolish all corporation charters and the sooner they set about the work the better for all concerned. Let us unsyndicate all the syndicated money of the capitalists and put it into the hands of the men who own it. We shall then have gone back to the principles of the fathers.

"PRIVATE CORPORATIONS ARE INFINITELY WORSE" than primogeniture and entailed estates, for the latter only sought to keep the same real property in the same single family forever, while the former seeks to group a large number of families together and thus combine all their real and personal property against individual labor and also to enable them to select the best talent to manage their affairs.

The statutes of the several states kindly endow these creatures, thus created, with perpetual succession—lawful immortality—and provide for them underground ways of fraud by the easy transfer of stock without the knowledge of the public. We have literally turned loose a half million East India Companies to prey upon the American people.

Jefferson's guarantee of an equal race in the "pursuit of happiness" is already destroyed. Better call a halt now than continue to add to the wealth of those who are already too rich. The happiness of a people depends not upon great wealth but upon its equal distribution.

The East India Company thought Great Britain could not carry on the government of India without the aid of her exchequer, think the same of the great business enterprises of America. Is it not time to try the experiment? Private corporations, like their twin brother, negro slavery, must be destroyed. Both had the same end in view—the despoiling the many for the benefit of the few.

"LET US CHERISH THE HOPE THAT THE REVOLUTION MAY BE PEACEFUL."

When we consider the source from which these brave, strong utterances come we must indeed consider them a sign of the times. Koreshans not only say that these powerful robber bands must be broken up, but they go further and say that the money which was the grand incentive for their creation, and for every other evil and oppression under the sun, must and will be destroyed and both the millionaire and the tramp, his handiwork, will soon have to come down to honest work or cease to eat, for it is the fiat of the Almighty that he who will not work shall not eat, and we are now coming to the time of the fulfilment of the prophetic declaration. Neither can they confidently share in the expressed hope that the revolution will be peaceable for "without the shedding of blood there is no remission."—*O. F. L.*

Which Pays the People Best?

The pleaders for monopoly and special privilege are constantly confronting us with the declaration that private enterprise can and will furnish the ordinary necessaries of life to the citizen for less money than the citizens in their collective capacity as a commonwealth can furnish them for themselves.

While, for various considerations that it is not to my purpose now to mention, I am far from granting that private ownership and management of such enterprises will best promote the highest good of the citizen, even though it could be conclusively shown that the claims of these special leaders for private monopoly are true, yet such facts as are furnished by the United States Post Office, the English Government Savings' Bank and Post Office and Public Telegraph, and government railways in many countries, clearly disprove their claims.

Further proof in the same line is furnished by such facts as the following which are taken from "Studies in Political Science," issued by the Toronto University and published in the report of the Minister of Education of Canada.

In the United States rather more than half of the waterwork systems are owned by private corporations. The average family rate for water supply of 318 works owned by the people is $21.55 per annum, while that of 430 waterworks owned by corporations is $30.80 per annum.

The water tax, therefore, to the citizen who is supplied by corporations is forty-three per cent greater than it is to the citizen who is supplied by municipal waterworks.

The Canadian citizen who pays water tax to his municipal government pays $21.07 per annum on an average, while the one who employs a corporation to do the same service pays $31.43; thus paying fifty per cent more for the privilege of enriching monopolists at his own expense.

If we consider the cost of the works in the two cases the discrepancy will appear still greater. In the United States, including the Pacific Coast, the cost of private works per family supplied, was fifteen per cent more than the cost of public works; excluding the Pacific Coast, the cost of private works per family is three and a half per cent less than the cost of public works.

In Canada the cost of monopoly works is forty-two per cent less per family than the cost of public works.

Such figures show conclusively the folly of employing corporations to furnish the necessaries of life to the citizen. Thus the state and the municipality impoverish the many to enrich the few. What is true of waterworks is true of gas companies, street railways, telegraphs, telephones, our great railroad system, banking systems, and the thousand and one iniquitous forms of government favoritism of particular companies, syndicates, trusts, and individual robbers of honest toil.

Retributive justice must overtake such monstrous iniquity and that right early.—*O. F. L.*

HOW SHALL MEN BECOME FREE?

In considering the most vital needs in the matter of Social Reform, it would seem as if this quality of self-respect would be of the very greatest help, and one which we should do our utmost to understand and develop. The factors of society, as it is now constituted, are two—the master and the slave.

A slave cannot know self-respect in the true sense of the word. Most of us who realize this are waiting for some unknown force from without to break our bonds and set us free to enjoy that true liberty that only will bring us real happiness. We forget, in doing this, that it is only the slave who *waits*. A freeman takes by force of his own strength. Then how can we best, each one of us, become freemen? Simply by putting aside conventionality and taking to ourselves with honest self-respect those things which we feel are necessary to our highest and best happiness. "But that is actually impossible," you exclaim. Why so? I answer: is not this very sense of "impossibility" one of the strongest links in the chain which we are struggling against?

Our "Masters" are men like ourselves—many of them still carry the marks of the slave's brand. If we come to them and ask for what we know that they in turn are able to grant, we will at least make an opening in the hedge that in these centuries of serfdom we have allowed to grow so high and strong. But it is only the Truth that will win the day, and it is not the self-assertion of the mere Egotist or the demand of the ignorant that will receive fruition. It is something more than a mere craving for enjoyment that will justify our asking for what has been withheld.

If we examine into the meaning of the word self-respect, we will find that it is really impossible to possess it without an entire rectitude of character, and rectitude is only possible where there is utter unselfishness. Therefore, the man who has learned to know real self-respect will be of himself a guide to ask only where it is wise and best to do so. Asking in this way, the truth that is in him will win the day. But he must be certain that it *is* Truth, pure and undefiled, that is possessed. In the words of Browning:—

"That is the doctrine, simple, ancient, pure;
Such is life's trial, as old Earth smiles and knows.
If you loved only what were worth your love,
Love were clear gain, and wholly well for you.
Make the low nature better by your throes!
Give Earth yourself, go up for gain above!"
—*Ex.*

When a man can take hold of his own boot straps and lift himself bodily onto a higher plane, then it will be time to talk of the feat of the unaided slave lifting himself onto the freeman's level. The descendants of Abram, the high father, sank into hopeless slavery in Egypt, and for four hundred years endured hard bondage, making bricks without straw. For aught that any fact in history testifies to the contrary, if these toilers, these slaves, had been left to their own resources they would be toiling yet.

A mighty leader, if slave-born, yet dandled in the lap of luxury, and in his boyhood and riper years familiar with crowns and courtly etiquette and all the paraphernalia of royal state, and all the learning of the rulers of the world, stands forth as their deliverer, breathing into them the very desire to be free, and inspiring in their despondent, crushed and enslaved hearts the courage, and, from his storehouse of wisdom of the master class, the knowledge necessary to accomplish their deliverance.

Still more, to make their rescue sure, he gave that which nothing else can supply, the magnetism of his own personal leadership, and in the end of that, his mighty soul entered Israel's hosts, when, more wonderful than that which symbolized it, the hosts of heroes that sprang from the sowing of dragons' teeth, a half million of Moseses suddenly confronted and speedily vanquished their remaining enemies, and ensured their liberty.

After, in the language of Kentucky's great orator and statesman, Henry Clay, two hundred years had sanctioned and sanctified the slavery of the African in America, a few great-souled, free men, who, in their own persons, had never felt the galling fetters, and some of whom had never listened to the hateful music of clanking chains nor had their eyes offended with the sight of a slave, began inspiring their fellow men with their own hatred of slavery.

Condemnation of tyranny, however peaceable, never yet failed to rouse the hatred of the tyrant and bring down wrath upon the head of the defender and champion of liberty. The first martyr to shed his blood in the strife, strange as it may seem, was Elijah; Elijah P. Lovejoy. As always, the blood of the martyrs was the seed of the church. The gentle but undaunted spirit of Lovejoy, entering and inspiring the advancing hosts of freedom, and especially his brother Owen, gave a new impetus and a mighty up-lift to the cause of freedom to the slave. Later on in the strife, when another influx of unconquerable, liberty-loving, soul force was needed to make of every soldier a conquering hero, the victim was ready for the sacrifice in the person of old John Brown, whose soul thenceforth to the end of the bitter strife went "marching on" to final and certain victory, and freedom for the black man.

One more example from history shall suffice us. Eighteen hundred years ago, when men's "right to life, liberty and the pursuit of happiness," in Palestine, and especially their right to free thought and action on that most vital of all subjects, religion, or the rebinding together of God and man, under Jewish and Roman rule was trampled under the unhallowed feet of ambitious governors and haughty, pampered priests and scribes and Pharisees, how did the slave class, on whom, then as now and always, all the burdens, temporal and spiritual, rested with crushing weight, find deliverance?

A freeman, the world's only freeman during the grand cycle—for he only is entirely free whom the truth makes free, all else are slaves of condition more or less wretched in proportion to the truth they live, or fail to live—poured out his soul unto (Greek, into) death, the death they lived, to lift them into liberty and life. All the oppressed, despondent, sorrowing ones into whom that mighty, loving, free spirit entered were suddenly transformed into cheerful, loving, free men and women, whom all the power of kingcraft and priestcraft and all the combined forces of earth and hell could not deprive of a freeman's life.

Until a similar, all-conquering hero shall appear in human flesh and be, as Jesus was, changed to Holy Spirit, and enter, as he did, the humanity prepared to receive him, the race of freemen cannot reappear on earth. The Goulds and Vanderbilts and their like are only less wretched slaves, if indeed they are less wretched, than the victims of their avarice, the street beggar and the tramp.

"But he must be certain that it is Truth, pure and undefiled, that is possessed." How can a man, steeped in error and fallacy, be certain that he possesses the Truth? He can only know it "when he, the Spirit of truth is come" to lead him "into all truth."—*O. F. L.*

JUDGE NOT.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

This is a part of Jesus' Sermon on the Mount to a great multitude of people, according to the record of Matthew. It was given as a commandment to the world, and in it is involved one of the ten commandments of God, given through Moses.

To judge righteous judgment one must be invested with authority which is the possession of wisdom, intelligence, science and power to act. All this must also be given through the only channel possible to receive it, that is, by direct communication with Deity, with such tangible and natural understanding that there can be no possible mistake about it, in order to justly discriminate between the false and the true, the good and the evil. In accordance with the record we find that it was to those who were indoctrinated in the evil and the false that the command, "judge not," was given.

God knew that the judgment one puts upon the neighbor comes upon the self and judge also, by the same principle involved in the old proverb: "The chain that binds the slave, binds also the master." Both are as inseparable as is the strength of the chain, and the sufferings and delights visited upon the one are also visited upon the other.

The righteous judge with his Divine, scientific, illumined intellect can place the logical sequence of any crime correctly, can read in the character of the person, through his knowledge of mankind, the character of the faintest impression made upon the appearance, or in the invisible spirit, the motive and intention of the person in judgment.

The true judge conjoins the punishment with the crime; while one with only an opinion does not and cannot. He sees but the apparent nature of the crime, but cannot define the motive and intention of the criminal, nor does he carry in his thought to the righteous sequence the just penalty.

To make an incorrect observation of the character of a neighbor, whether good or evil, in any degree or capacity, is bearing in one's own thought, mind and person, a living witness to the self of that neighbor, which is "bearing false witness against the neighbor;" but it may not be judgment in the fullest sense of the term.

To judge is far more than to merely observe. Judgment involves the placing of the penalty as well as the measure of the crime committed, and it will show rightly the development of the judge and condemn or exalt him to that particular condition of life to which he belongs; being just so far from God or the Truth.

In the foregoing we have the commandment, and the penalty for its violation.

In the following three verses of the same chapter the remedy is shown by which those who make use of the application may become true judges.

They read as follows: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." —*Hirsch.*

CORRESPONDENCE.

Natick, Mass., April 25th, 1891.

DEAR SIR AND BROTHER:—It is in no captious spirit that I now venture to present some of the doubts and difficulties I find in the way of accepting all that is claimed in the article of Prof. E. in *San Francisco Daily Report*, entitled "Koreshan Philosophy," and copied in THE FLAMING SWORD of March 28th, 1891. The thinking, reasoning man—the man intellectual—can tolerate no schism between his philosophy and his religion. I write therefore for enlightenment, for information, and for correction if wrong. It is possible that you may already have in hand numbers of THE FLAMING SWORD which I have not seen that will satisfy the cravings of my reason, and set my mind at rest on the questions mooted—to wit:

First. It is claimed that "the earth is a hollow sphere, and that we live on the inside." Though this is contrary to all appearance, and to all former teaching on the subject, I do not on this account object to it, knowing as I do that appearances are delusive. I waive it, therefore, for the present, awaiting further light; and yet it seems to me that if the next proposition proves unsound, this one must fall with it; to wit:

Second. "The phenomena ordinarily believed to prove that we live on the external surface (of a globe or ball) are all explained away."

To disprove the rotundity of the earth, certain experiments have been tried, it is said. I need not repeat what is said of the process of experimentation, but will only say that the conclusions arrived at from that of the canal and boat with flagstaff seem to me to rest upon no better foundation than does the commonly accepted doctrine; namely, *appearance*. Likewise, as to the diurnal motion of the earth from west to east—that this motion does not really exist—is a proposition that rests also upon *appearance;* and the experiment intended to demonstrate that such motion of the earth does not exist fails to satisfy me, not agreeing with my own observation and experience.

The experiment of the cannon with the muzzle pointed upward, showed that the ball in thirty seconds after the cannon was discharged fell back in one instance on the mouth, and at no time varied quite two feet from the muzzle, is a fact not only in agreement with the present teachings of natural philosophy, but reminds me of my experience in earlier days when I used sometimes to toss and catch ball, standing in a wagon while it was in motion. The ball when thrown or tossed *directly upward* would always come straight down to my hand, and not fall behind with the forward motion of the wagon, as one might imagine it would. So the earth, in its movement from west to east, imparts a projectile motion in the same direction to all things on its surface. In the old text-books of philosophy which I studied, this force was called "resultant motion." It is, however, true that water and air, being of a thin and fluid nature, would on this account tend to fall behind the earth's motion, just as we see water fall behind the forward revolutions of a grindstone—moving forward, it is true, with the stone, but less rapidly. This, I suppose, would in part account for what are called the "trade winds," and for the fact that the waters of the two great oceans are always higher on the west sides of the continents than on the east; the sun and moon, of course, periodically exaggerating these effects, by exerting mutually attractive forces on the earth.

Such is the argument of the old school now in vogue, as I understand it. I am not strenuous to maintain it against better showing, am always willing to give up the old for the new when I see it to be also the *true*, and therefore better way; but, as Emerson somewhere says, "I must to-day speak what to-day thinks, and will to-morrow speak what to-morrow thinks, though it give the lie to all I hold to be true to-day."

Understanding my motive then for troubling you with this letter, I trust you will on some future occasion, when you are in the proper mood for it (if indeed you have not done so already) make this subject clear to such readers as myself in the columns of THE FLAMING SWORD. I am deeply impressed with, and interested in, the many weighty things discussed in its columns. I feel that we are indeed living in solemnly significant times. "It is a day of trouble and of treading down, and of perplexity, by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains." Or, if the vulgate renders the meaning better, "It is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain." Yours Very Affectionately.

E. C.

The above correspondent shows an integrity of purpose, a strong desire to know the truth, and a settled conviction in the existing philosophy. He does not desire to oppose a new idea or disregard the facts with which to prove the truthfulness of the new idea. He manifests a feeling or sentiment that modern astronomy is true, and satisfactorily accounts for phenomena as observed. He does not want his reason troubled. He wants that satisfied and at rest.

From our correspondent's letter we judge that his reason was not disturbed by the doctrines or philosophy of the schools. But as soon as Koresh threw a bomb into his rational domain, then its quietude became disturbed. The mixture will not mix. There is no way to oil the disturbed mind to make it quiet. Koreshan Astronomy with its philosophy will not mix with that of the schools. One must accept or reject Koreshan Science *in toto*. It will not blend with any other theory. So we find that human reason, that has reached a point of rest, or a state of conviction in the study of current dogmas, is greatly agitated when it begins to learn about Koreshan Science and reason on its vital tenets.

We assure our friend that there is but one way to quiet his reason, and that is, to let go of his faith in the old Satanic philosophy and its theories, and to accept that of the Prophet of Koresh as the only rational and logical structure within the possibility of reason.

A man who can sit down and rest in the conviction that modern science has the key with which to unlock the mysteries of the ages, and that it has given a correct interpretation to observed phenomena, is a man who will find it hard to sacrifice his old loves to accept the new. The same is true with all of man's affections. He cannot love God and his neighbor as long as his present loves have full sway.

Modern science nowhere presents one fact or theory that leads the human mind to a recognition of a God. It leads man from God. It denies a God and *the God*. It is a most bitter opponent to the personality of God. No man can accept modern science and be reasonable if he accepts God as a person. There are men who pretend to do so, but they deny their pretense when you ask them to define their position and explain their faith; in other words, give a *reason* for the hope within them. If for no other purpose or reason it would seem that, if a man believes in a God, he would accept the kind of a science that most agrees with his idea of God.

If one believes in principle as God, then he must accept modern interpretations of observed phenomena. If he accepts principle as God, he should accept the principle of food for food. He should not be so irrational and inconsistent as to eat a good round meal. He should accept the principle of clothing for clothing and should not be so foolish as to clothe his body. He should not sleep but rest in the principle of sleep. However, all people who accept modern science and its lifeless, impersonal god deny their belief in every act of their life.

If, on the other hand, one denies the modern theory of God because he sees that it is absolutely impossible to make an application of the principle, and instead follows out the logical sequence of all other facts and practical application of principles that produce said facts, he then looks for his God in an applied sense; therefore in form or personality. This demands a change in the interpretation of both science and religion. If God is personal, then the universe must have a center, or else there is no harmony in the expression of an acting potency.

Koresh has presented to the world a new law of form and the correct principle by which all forms are produced. The energy and intelligence by which all forms are produced operate within the formulating body. That this is true is universally observed. What then prohibits the conclusion that God must have form, and that he must be *in* to operate within said form? Without entering the discussion of the personality of God we will say that we accept *that* conclusion after years of most searching investigation; not only this, but because God manifests himself to us through his own chosen instrument or medium through whom he conveys the intelligence that he is man in a completed state, hence God, when manifest, is personal.

When this conclusion is reached one must look for a different theory of astronomy than the one now accepted by the so-called educated people of the world. We have accepted the "Hollow Globe" theory as being more rational and more in keeping with a true or correct interpretation of facts and observed phenomena than the modern theory. When once this conclusion is reached as being the only consistent theory in keeping with the idea of a personal God, we begin to look for facts with which to establish the new theory of astronomy. We look carefully after all the evidence by which the schools prove that modern astronomy is true. The more we analyze said facts and evidence the less confidence we have in the modern theories. As we proceed with our critical analysis we find that four out of five of the facts, as learned, will not apply with any degree of consistency to the modern theories; but that they do apply directly to the Koreshan theory of the "Hollow Globe." There are some facts that appear to bear as directly on the convex as on the concave theory. We cause them to pass along in the direction that the major portion of facts leads them. If there arises a point of doubt after a most searching analysis, we give the God personality the benefit of the doubt.

Trusting these preliminary statements may prove worthy of consideration, we will now reply to our correspondent's questions.

In his first question he makes a sweeping statement that needs correcting. He says, "all appearances oppose the idea of concavity." We know that all balloon ascensions show that appearances *prove* concavity.

All experiments made with leveling instruments and telescopes prove concavity. For instance; we look over a body of water and see a ship on or near our horizon. We cannot see the water beyond the ship. If, however, we place a good field glass to our eye we can see the water rise gradually for miles on beyond the ship and the horizon of the glass is up in the rigging of the ship. This is no deceptive appearance but a fact that I have tested time and again. The deceptive appearance is where the mind recognizes but one horizon, when there are as many horizons as there are eyes or glasses, with different adjustments of power, through which the mind makes its observations. The appearances are really in favor of concavity and not convexity. It makes no difference what your altitude, the horizon is on a level with the eye. It makes no difference at what point of the compass you look, the same is true.

The second question of our correspondent is about the same as the first. He has not given the question critical thought. He cannot see that the experiments given in the tract, "Is the Earth Convex?" have any weight or that they can be considered as evidence in the case. Let us see what we can get out of said experiments. Here is a set of godless, lifeless atheists who are stuffing the minds of millions of the sons of toil with their trash and ruinous dogmas. They are strutting with peacock gaiety under the cloak of modern science, modern intelligence.

Modern science has for its groundwork or basis the convex surface of the earth. The law is given in the books that the earth curves eight inches to the mile. The facts are held up as wonderful evidence of modern intelligence. The claim is made that sighting ships at sea is positive proof of convexity; that the ship goes out of sight before its mast does because the water is convex and the hull of the ship has gone over the hill. On this so-called fact depends the present theory of astronomy. It is about the only one that the masses of people know anything about. There is one more fact that is well known, namely, circumnavigation of the globe. If we can destroy these two supposed positive proofs, most certainly there will be no difficulty in pulling the rest of the props from under the theory.

To return to the sighting of ships, the convex water, and the experiments as given in the pamphlet referred to above:—If the ship has gone over the hill because of convexity then the water must be convex and its ratio of convexity can be known. All the books give eight inches to the mile as the ratio of convexity. If this is true and if the water is convex, a man standing with his feet at the water and his eye six feet above the water would have a horizon just three miles away. A ship three miles from him would be on his horizon and he could see no water beyond the ship. He could not bring to his relief any set of conditions that would or could extend his horizon one, two or ten miles unless he increased his altitude. This is the claim made by modern philosophers.

Our correspondent has practically taken the same position in his denial of the evidence of said experiments. If the ship moves away from the observer and passes beyond his horizon it must pass out of sight. This appearance leads one to conclude that the ship has gone over the hill, and the books say that the "water comes up between the man and the ship like a hill coming up between two men."

If the water curves eight inches to the mile there is but one conclusion and that is, that no set of facts or experiments could destroy that ratio of convexity. The fact is that the experiments made prove that the water does *not* curve eight inches to the mile. They prove that it does not curve at all. We do not ask one to believe that said experiments prove concavity. We do ask all reasoning people to admit that said experiments disprove convexity.

The man with his eye six feet above the water and his horizon three miles away finds a different and an extended horizon if he puts a good glass to his eye; or a near-sighted man can take the position of the first one and his horizon will be much less than three miles, all of which positively disprove convexity and the eight-inch-to-the-mile curve. If a man can see an object with a glass that arithmetical calculations say cannot be seen, most certainly the fault is in the basis assumed. The water is not convex and there is no way to prove it. If this is true all other questions and theories fall, hence the motions of the earth, moon and stars do not exist as claimed.

The trade winds point to the west. This could not be if the earth revolves toward the east. The sun moves from east to west and the wind follows. This is our theory and it is in keeping with all facts. The oceans heap up their waters on the eastern and not on the western coasts of the continents. All equatorial ocean currents move westerly. Gravic force, as it streams down from the projected sun, carries the air, water and earth along with it from east to west because the projected sun moves in that direction. The motion is a slow, spiral one and is perpetual.

The old theory gives to the earth an enormous speed which is absolutely impossible under the laws of the union of motions. The earth cannot move seventeen miles a minute and nineteen miles a second and retain its poise. In fact we cannot conceive of a more godless, inconsistent and irrational conception than the supposed existence of these two motions.

We hope these few points offered will aid your reason and puncture your prejudice in favor of preconceived and accepted modern theories, and that we have given some truth that will cause you, in all cases, to lend your reason, your effort, and your love to the true conception of God as manifest in the perfected man; and the *inside* theory of the cosmos as the true form of the unfolded universe, with all of its life elements and active forces operating from within and not from without.

On the acceptance of this doctrine and an application of its principles to the life and affairs of men depend the hope and salvation of the race. God cannot save man unless he can reach man's intellect and man's affections, by which means he can turn the tide of the great river of animal life, now wasting, into the crucible of the Divine center and transmute said river of spiritual entities from elements of death into elements of life, and thus resurrect the dead.—*Royal O. Spear.*

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